



The order of  
Matrimonie.

Hebr. 13. 2

Let vvedlock be had in price  
in all pointes, and let the  
chamber be vndefiled.

¶ Imprinted at Lon-  
don, by Robert Walde-  
graue, dwelling vwithout  
Temple barre, neare  
vnto Sommerset  
house.

1580.

To  
full  
Kni  
bon  
beth  
t



pri  
Ma  
be  
glo  
per  
Fo  
su  
th

To the right worship-  
full, Sir George Carey,

Knight, Marshall of her Maiesties  
houſhold, & the vertuous Ladie, Eliz-  
beth his vwife, The blessing of almighty god,

the abundance of his holy spirit, and

whatiouer may helpe to the

attainment of perfect

felicitie.



I ght worshipfull) If  
men might with as  
much safetie of ſoul  
and body, vndertake  
any kinde of enter-  
prise, as they may the holy ſtate of  
Matrimonie, their labours would  
be prosperous, their conuerſation  
glorious, their peace of mind per-  
petuall, and their life Angelicall.  
For wedlocke (we knowe) hath  
ſuch warrants to avouche it, that  
the honour thereto ascribed com-

A ii. . meth

## Dedicatore.

meth of merit and desert. God the authour thereof it was ordeined most prouidently; in Paradise place of pleasure, celebrated most honourably: Adam and Eue, man and wife ioyned in neerest affinitie, in the first creation when all thinges were in the state of innocencie. So that to liue in honestie and honour, the next and neerest way therevnto, is to take that degree of life, which God the Father instituted, Christ his sonne ratified, and holy men haue confirmed, and very Infidels alowed. Touching the excellencie whereof because it is not in the wit of man to compasse the vttermost, (for very much in so diuine a matter is to too little) and diuers learned men haue diuersly written, yet all insufficient to commend it

accor.

## *The Epistle*

cording to due dignity. And ther-  
fore (right worshipfuls) as persua-  
ded that this little Pamphlet will  
turne to their profite, which wey<sup>e</sup>  
it with wisedome , as also certifi-  
ed , or rather assured that it is of-  
fensive to none, but such as vnder  
the vizard of vnspotted virginity,  
and maidenly chastitie , doe but  
seeke larger limits of libertie, that  
their rancke concupiscense may  
range and runne at randome ; Be-  
sides that , fully instructed that it  
will finde fauour in your sightes,  
of whome that holy estate of Ma-  
trimonic is honoured , with such  
uprightnesse of life, such sincere-  
nes of conscience , such vnfained-  
nesse of mutuall amitie , and such  
blamelesnes of conuersation, that  
loue betwixt man and wife , if at  
any time it flourished , in you it  
fructifi-

## Dedicatore.

fructifieth.

Wherein appeareth true and perfect noblenesse: an ornament in you both naturally ingraffed. Nay that more is, if Philosophers lye not, that true noblenesse consisteth in vertue: then are you both right noble (and speaking the trueth vpon experience) in whom are coupled as yokefellowes, noblenesse of byrth, and noblenesse of minde: O goodly accouplement? Vpon these, and such like considerations, I present this little Pamphlet vnto your worhippes, partly hoping that your patronages will be an armour of proofe to this my little booke, against all the darts and weapons of spightfull tongues, specially crauing that it will please you to accept the same as a signe of my thank-

## *The Epistle*

thankfull heart, for some small portion of those great and manifold benefits which I haue receiued, since I first entered so singular a seruice : Commending both your worships, and al yours, to the protection of Almighty God, who increase you in this life with honor temporall, & crowne

you in the life to come with the honour of his Saints,  
which is eternall,  
Amen.

*Your worshippes seruant  
most humble at command-  
ement.*

R. W.

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# The order of Matrimonie.

**W**hen holy ordinances and thinges of price, are to be ministred in the Congregation, it is conuenient (Christian Reader) to give instruction or information thereof: as is the holy order, and honourable state of Matrimonie: It shall be necessarie that I shewe howe it ought to be received after Gods ordinance, and according to his institution: Dels were it better that we never Marrie at all.

Ecclesiastes sayth, Three thinges there are that my spirte fauoureth, which be also before God and men. The first is, unitie of brethren The second is, loue of neighbours: And the third. Man and wife that agree well together,

# The order of

For although that Matrimonie be  
an holy thing of it selfe (as are all the  
ordinances of God, both holy, honeu-  
rable and good) but whosoever haue  
receiued it, not holy, it is to them  
vnholy: As S. Paule sayth, All things  
are cleane, to them that bee pure and  
cleane, but to the polluted and vns-  
faithfull is nothing pure nor cleane:  
For it is lyke in Matrimonie, as it is  
in other Sacraments. And as he that  
receiuesth the body and blood of Christ  
vnworthily is guiltie of the body and  
blood of Christ: Even so, whosoever  
receiuesth the holy state of matrimony  
vnworthily, receiuesth it to their own  
damnation. But to auoide the occasi-  
on of euils that do growe among the  
people for lacke of good information.  
I wi'll shewe you a godly example: e-  
uen as the Angel Raphael shewed to  
Tobias, howe he shoulde marie: The  
Angel councelled Tobias to aske of  
his kinsman Raguel, his daughter Sa-  
ra to mariage, and he (said the Angel)

Mall

Tim. 2.

Tobias. 6.

# Matrimonie.

shall giue her vnto thee. Tobi is made answere to the Angel, and said, I vnderstand that shee hath bene maried to seuen husbandes, and they are all dead: And as I haue heard the Devil clewe them all: wherfore I am afraide least such thinges shold happen vnto me. Then saide the Angell vnto me: Beare me and I will shew thee, of whom the Devil hath power: Namely, they that receive mariage after such a fashion that they shut God out from them, and from their harts; and give themselves to their owne lustes: euuen as the horse, or mule, which haue no vnderstanding: vpon such hath the Devil power. But take thou the maide in the feare of h Lord, and more for the increase of godly liuing, and desire of children, then for any fleshly lust: And then shalt thou be blessed, and holy children shall bee borne of you.

This was the most excellent and godly counsell of the Angelicall Spi-

rit.

# The order of

rite sent of God, to this holy man, for les, to  
the eruditio of all mankinde, to know God  
and deserue the pure & cleane liuing, all t  
from the filthie and vncleane liuing, follo  
Yet good Christian, let not this be a mor  
discouragement to those that are ma  
ried, but rather reioyce that God hath self  
opened this vnto you, by his elect and  
chosen, and let it be vnto you an ex  
sample of godly learning, and an occa  
sion of thankesgiuing. Dispayre not,  
but rather amend: for to the amend  
ment, God hath promised mercie.

Now I intend by the grace of God  
to touch three special pointes necessa  
rie to be spoken of. First by whome  
this Sacrament of Matrimonie was  
instituted andordeined. Secondly, for  
what cause it was instituted. Third  
ly, what thing is figured by it. And  
fourthly, what commodity commith  
of it.

As touching the first, it was orde  
ned and made, not by man, neither by  
Plato, ney Aristotle, ney yet by Mo  
Sci

# Matrimonie.

for ses, nor any of the Prophets, but by  
God himselfe Creator, and maker of  
all the wholle worlde. Wherefore it  
followeth consequently, that Matri-  
monie must needes be holy, honoura-  
ble, and godly: forasmuch as God him-  
selfe is the authour thereof. Cursed  
then be all they, of what estate or de-  
gree soever they be, that thinke Ma-  
trimonie an vncleane thing, or a fil-  
thie act. Seing that God hath institu-  
ted, and was, and is the authour of it:  
Yea, and that in Paradise, in the be-  
ginning of the world. For when God  
made man, he saide thus. But let vs  
make him an helper like him selfe.  
And that it is not good for man to be  
alone: Therefore it is euill for him  
to be alone. It was not without a  
great mysterie, that S. P aule sayth to  
Timothie. It is the doctrine of devils  
to denie matrimony, seing that God  
the Creatour and maker of man said,  
it was not good for man to be alone.  
The Apostle durst not enterprise a-  
gainst

# The order of

1. Cor. 7 gainst these wordes, but saide : It is  
better to marie then burne But now  
to our purpose, God saide , it was no  
good for man to be alone , and there  
fore he made him an helper: that is to  
say, a Woman, and not another man.  
And it followeth therefore that a wo  
man is a great help to man, by reason  
wherof, the woman ought to be with  
man, and on the other part, man with  
woman: But how? Not in fornicati  
on, adulterie, and whoredome: but in  
holy wedlocke, after Gods holy ordi  
nance. Thus I saye, when God had  
made man, he made woman also, but  
not of the slyme of the earth, of which  
he made made man : But the woman  
was made of one of Adams ribbes:  
Wherby we may perceiue and un  
derstande , that nothing ought to be  
more deare vnto man, then his wife:  
Nothing more stedfastly knitte vnto  
him, as it doth appeare right well by  
Adam. Which as soone as God had  
brought this woman vnto him , by

by

# Matrimonie.

by his heart was kindled with perfect  
and naturall loue towarde her. And  
saide: This is now bone of my bones,  
and flesh of my flesh. And thus I say,  
hee was naturally enclined to loue  
her: And a good cause why, for the  
text saith, God brought the woman  
to the man. Now ye know right wel,  
that when God doeth bring the wo-  
man to the man, that is to saye: The  
man and the woman are coupled and  
oyned together by Gods ordinaunce.  
Then must there needes bee perfect  
loue, concorde, peace and unitie be-  
weene them. And contrariwise, whē  
God bringeth them not together, lat  
hat they mary for riches sake, or for  
sodely pleasure, then is there conti-  
ual debate, strife, and ennie between  
hem: as wee right well perceiue by  
aply experience.

Nowe after that God had brought  
his woman unto Adam, and that his  
heart was sure knit in true loue to-  
wardes her. Then saide God these  
wordes

# The order of

wordes that followe. For woman sake , shall man forsake both father, mother, and cleave unto his wite, and they two shall bee one fleshe. Wher  
words were not onely spoken of God  
the father in the olde Testament, but  
are rehearsed also againe of Christ  
his sonne in the newe Testament, as  
ye may read in the xix. of S. Matthew  
But what meaneth this, where as the  
text sayeth They shalbe two in one  
flesch: Quē truely this. That they two  
being made one by Gods ordinance  
Shoule do all things in the Lord, with  
one heart : and with one minde, bein  
voide of al strife and debate. And the  
soze doeth Christe call them two in  
one flesh(as who saye) they are of one  
heart , and of one minde in all god  
nesse.

Furthermore, Christ did not only  
confirmie this ordinaunce , with his  
wordes, but also hee and his mother  
did resort unto a mariage in Cana  
Galilee: And honoured it with god  
presence

Mat. 19.

John 2.

# Matrimonie.

whereas hee wrought the first myracle that euer he did, in changing wa-  
ter into wine. Thus ye see how God  
is the authour of it.

Secondly, Christ confirmed and  
honored it with his presence. Besides  
that, his holy Apostle Paul doth laud Heb.12,  
and praise it, saying: Let wedlocke  
be had in price in all pointes, and let  
the chamber be undefiled. Let vs there-  
fore hereafter honour wedlock, praise  
it and laude it, and haue it in great re-  
uerence and regarde, as Gods ordi-  
nance ought to be had.

The causes why Matrimonie is  
instituted are these. First, since the be-  
gining of the world, God hath Crea-  
ted, and doeth dayly create both men  
and women, to whome he doth attri-  
bute vnd give a naturall desire and  
inclination to be fruitfull, and to get  
and bring forth a thing like unto them-  
selves: against the which naturall de-  
sire or inclination no man ought to  
trive; but they y haue the gift of cha-

# The order of

City onely: as for erample. God at the beginning made & created all thing natu  
with his holy worde, to inrease and to spe  
to be fruitfull: As when he saide Let the earth bring forth greene grasse. conu

This was not spoken that the earth should be fruitfull at the beginn wor  
ning only, but that continually, from like time to time, it should be fruitfull, a  
ye see yereley the fields and medowes no  
vestured with greene grasse, & floweres con  
springing at time conuenient still by the  
the vertue of the same worde. gift

Euen so, God created not man his first creation onely to be fruitfull him  
but that he should be fruitfull by the vertue of the saide worde, at his first God  
creation, so long as the nature of man bath  
did continue: And as it is impossible for man to command the earth not to may  
bring forth grasse, or to be fruitfull. dom  
Euen so is it impossible for man either with bowes, lawes, or constitutions, to binde the nature of man to be vnfruitfull. For like wise as it is wnatu

# Matrimonie.

naturally giuen to a tree, first to be  
to spred his bowes, then to bud, and  
to bring forth fruite every yere at  
conuenient season: Euen so is it gi-  
uen naturally to man to be ioyned to  
woman, and so to beget forth fruite  
from himselfe.

And from this naturall lawe is  
no man deliuered, of what estate or  
condition soever he bee, except onely,  
they unto whom God hath giuen the  
gift of chastity.

Nowe who so ever perceiueþ in  
himselfe that he hath not this high gift  
of chastitie, he must obey the will of  
God, and use that remedy which God  
hath ordyned for that purpose, that  
is, to bee ioyned to a woman: which  
may not be done in adultery or whor-  
erie, but in holy wedlocke, according  
to Saint Paules doctrine, Where as 1. Cor. 7.  
he saith: To auncide fornication, let  
every man haue his wife, and every  
woman her husband.

For if a man might haue abused  
C.ii. every

# The order of

everye woman after his owne pleasure, then shoulde there haue bene n  
peace, concorde, nor vnitie amongh  
people. but all malice and debat, a  
we see many times one man fall ou  
with an other for harlots sakes. No  
ther shoulde the children haue been  
brought vp in any good nurture  
godly living.

Furthermore, they shoulde n  
haue knowen their fathers nor y  
their fathers shoulde haue know  
them: nowe to auoidc all these euil  
God did institute holy Matrimoni  
And as the holy Scripture sayth: (2  
Who sayth) One man sufficient for  
woman, and one woman sufficient  
for one man: which shoulde be ioynt  
together in holy wedlocke: and so  
bring vp the fruite of their bodies  
godly doctrine and in the feare of the  
Lord.

Nowe, the thirde point which  
spake of, is, to shewe what thing  
figured by this honourable state

Mat

# Matrimonie.

Matrimonie: truely euен this . The  
great mistery betwene Christ and  
his deare spouse, which is the Congre-  
gation of his elect people: Wherfore  
it must needes folowe, that it is a ho-  
ly and godly thing, in asmuch as it  
doeth figure and represent vnto vs,  
the mystery which is betwene Christ  
and his spouse the Church or Congre-  
gation.

Therefore, we will compare the  
circumstances of Matrimonie vnto  
the mystery figured by it, and then  
shall we soone perceiue howe they a-  
gree in all thinges, and howe the one  
doth represent the other.

First in wedlocke the man forsa-  
keth both father and mother, and clea-  
ueth vnto his wife. Euен so hath  
Christ the sonne of God done. Which  
although hee coulde not be separated  
fro God the father, but was alwayes  
one God with him. Yet hee leaveth  
to forsake him for a season, when hee  
ooke vpon him our nature as the  
virgin

# The order of

Ofc. 2.

virgin Marie, for this intent, to ioyne  
and marry vnto him the Congregati-  
on of his electe people, according to  
his promises made in the second chapter  
of Ose the Prophet, saying. Thus  
will I Marie thee vnto mine owne  
selfe, for euermore: Bea, euen to my  
selfe will I mary thee: In righteou-  
nesse, in equity, in louing kindenesse,  
in mercy and in fayth also, I wil Ma-  
rie thee vnto my selfe, and thou shalt  
know thy Lord and spouse. And thus  
vnto his wife he stedfastly cleaueth:  
that is, Christ to his Congregation:  
neuer forsaking her, but still abiding  
with her: As he sayth in the Gospell:  
Lo, I am with you, euen vnto the end  
of the worlde. Also the woman was  
called a bonz of the mans bones, and  
fleshe of his fleshe, and was made of  
the man.

Mat. 28.

Euen so whatsoeuer the Congre-  
gation of faythfull people hath, shee  
hath receiued it of hir husband Christ,  
and thozowe Christ, as the Euange-

list

# Matrimonie.

list sayth This is he, of whose abundance or fulnesse we haue al received grace for grace, or fauour for fauour, that is to say: For the fauour of God to his sonne Christ, he giueth vnto vs his fauour and good will, as a father to his sonnes.

Furthermore, althoough that man and woman are twaine, yet by holy Matrimonie they are made one flesh. Even so Christe and his spouse the congregation is but one: Christ is the head, and they are the members: As Saint Paule sayth, We being many, are one body in Christe. And againe he sayeth, Pee are the bodye of Christ. And thus Christ and his congregation are unite and knit togither in one.

Rom. 12.

1. Cor. 1.

Also betwene man and wife all thinges are comon: even so is it betwixt Christe and his congregation: we are partakers of his goodes, and he hath bene partaker of our culs, in so much as hee hath taken vpon hym  
out

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our sinne , and hath overcome death  
and hell for our sakes.

And thus he hath payde our rau-  
some , and wee haue by him mercie,  
grace, remission of sinnes, and euerla-

**1. Cor. 1.** King life. Also the Apostle sayth, He  
is our wisdom , our righteousness,  
our Sanctification and redemption. Thus ye doe well perceiue that wee  
of our selues haue nothing but sinne  
and damnation . And by Christ wee  
haue mercie and lyfe eternall. He that  
re-zebeth, let him reioyce in the Lord.  
Also an iniurie or displeasure done to  
the wife, is done also to the husband.  
Euen so is it with Christe and his  
wife : As it appeareth in the Actes  
of the Apostles, where it is written,  
howe Paule thorowe a blinde zeale  
persecuted Christes members. Ther-  
fore Christ saide vnto him, Saul, Saul,  
Why persecutest thou mee . In as  
much as he persecuted Christes mem-  
bers, he persecuted Christ : therefore  
saide he , Why persecutest thou me?

And

Act 9.

# Matrimonie.

And this is it which he sayth in the Gospell of Saint Matthewe. In as much as yee haue done it to one of the least of my brethren, ye haue done it vnto me. Mat. 25.

The husband and wife do conceiue no children, but by imbracing one the other (Thinke none vncleanness in my wozdes, good Christian, for it is none; Wedlocke is honourable in all thinges) Euen so, the Congregation bringeth foorth no fruite at all, but by the imbracing of Christ her husbande: which is thoroewe trueth and sayth. For as Sainete Paul sayth to the Romaynes. Whatsoeuer is not Rom. 14. done of faith, the same is sinne.

Therefore to beleue Christ, is to imbrace him: that is, to cleane vnto him onely, and to forsake all other. And to worke after that sayth, is to beget an holy childe, & to bring foorth good frutes.

Also the man is heade of the wooman, as the wozdes of God do plain-

D ly

# The order of

Gen. 4.

thy preoue, which he spake vnto Eve, saying. Thou shalt bring foorth the fruit of thy wombe with great paine and thou shalt be vnder mans power and he shall beare rule ouer thee. Lo here yee heare Gods ordinance, that the woman must be in subiection to the man: Even as Christ is Lord and head of his wife the congregacion, and she must be obedient and subiect vnto him, to obey his godly wyl and pleasure.

Neuertheles although the man be head ouer the woman, yet he ought consider and beare the weakenesse of his wife, according to Daynt Petes exhortation, which exhorteth the man sometime to giue honour to the woman, as vnto the weaker vessell, a to beare her weakenesse. For even doeth Christ suffer the weakenesse of his congregacion and people oftentimes.

The Apostle also to the Ephesians describeth both the husbandes and

Ephes 5.

# Matrimonie.

and the wifes. And there he sayth, It is a great mysterie, or a great Sacra-  
ment betwixt Christ and the congre-  
gation. And for what intent I pray  
you did he write this? Truely eu-  
er for this cause, that the husbande and  
the wife coupled together by holy Ma-  
trimonie should indeuour themselves  
by all meanes possible to expresse in  
their liuing and conuersation that  
excellent mysterie which is figured  
by them.

And that there might be such true  
unity, concorde, peace, sayth, loue, and  
continuance in the same betweene  
them, as is betweene Christ and his  
elect congregation.

Thus thou seest (good Christian)  
what a godly state of liuing Matri-  
monie is, and what a great mysterie  
betwixt Christ & his Churche is figu-  
red by it, it is the dutie of euery Chri-  
stian man and woman, so to frame  
and order their liues, that there may  
be such loue and concorde betweene

Dii them

# The order of

them, as is bewirt Christe and his first  
deare spouse the congregacion of th<sup>e</sup> agai  
saythfull.

They therefore that are marryed,  
must applye their speciall diligence, of w<sup>t</sup>  
that their first cohabitation and dwel<sup>g</sup>ing  
together, be louing and gentle, I w<sup>t</sup>  
not separated thoroewe any spytesful And  
contention, for so shal the whole state<sup>t</sup> of  
marriage prosper, and haue th<sup>e</sup> state  
more tranquility and loue as long as  
they liue.

And though there happen to arise fer.  
any cloude of discorde, yet let them be let  
ware, that at the last there be not to Apo  
much displeasure, disdayne and incon<sup>t</sup>er  
uenience. For if at the beginning our  
marriage, there happen such rudene<sup>t</sup> w<sup>t</sup>  
and vncomely discord, then will it a let  
way be breaking out, euuen as it were w<sup>t</sup>  
with great wounds and broken leg<sup>t</sup> wh<sup>t</sup>  
which seldom are so thoroowly he<sup>t</sup> din  
led, but sometimes they haue pain mu  
Euen so, if married folkes beha<sup>t</sup>oy  
themselues thus disorderedly at t<sup>e</sup> dy<sup>t</sup>

# Matrimonie.

his first; then the olde canker will breed  
thi againe, though it bee scaled after-  
wardes.

Then come their unseemelinet-  
tice, of wordes: Thus didst thou serue me  
well before we were married, and therfore  
I will giue no credite vnto thee. &c.  
And after this manner both thit too-  
thai early discord, make the whole life and  
thi state of marriage bitter and sorrowe.

Let every one consider this afore-  
hand, and refraine, forbeare and sus-  
pise her. And if al be not after their minde,  
let them remember the wordes of the  
Apostle: One to beare anothers bur-  
den then, and so shall ye fulfill the lawe of  
our Sauour Christ. Let one beare  
vna with another. In the meane season  
let ech one learne to be acquainted  
with the nature and conditions of the  
other, and to apply themselues accord-  
yng to the same, in as much as they  
paire must needs dwelle together, and en-  
chayre one another, and the one liue and  
dye with the other.

# The order of

spir

Now to the fourth and last: The  
Which thing done, ye shall see why Chi-  
commodity commeth of it. First God of  
himselfe saith, that hee delighteth in god-  
wedlocke, where as the man and the wife  
woman agree together.

Now they that liue thus godly an the  
quietly in their conscience, then will God  
sende them fruite of their balth-  
dies: which they must bring vp in a yet  
godlines, and in the feare of the Lord lou-  
and they that doe thus, shall haue tak-  
ioyfull and a quiet conscience, in as  
much as they liue after Godds ordigne-  
nance, and not in lecherie, nor adulterie,  
but in holy Matrimonie. Wherea  
they that liue and be whoremongers  
and adulterers, shall never possesse  
the kingdome of heauen, as the Ape and  
Ite sayeth. Therefore I exhort the wal-  
(deare Christian) that thou walke  
worthely in this holy state of Mat-  
rimonie, according to thy profession, and  
then shall God increase thee, not on-  
ly in worldly substance, but also

Cor. 6.

spirit

# Matrimonie.

spirituall goodnes.

¶ Powe for the comfort of all good  
why Christian women, take an ensample  
¶ of the godly woman Iudith, to whom Iudith. 13  
th god said. Because thou hast loued cha-  
d chaste, and hast knowne none other  
man but thy husband. Therefore hath  
the hand of the Lord comforted thee,  
and thou shalt be blessed for euer. And  
although she was a maryed woman,  
in yet was she called blessed, because she  
loued chastity: for wedlocke doth not  
take away chastite, but maketh a man  
or woman more chaste, wherefore we  
ought highly to esteeme it, & haue it in  
great reverence. Powe God giue vs  
grace of his infinite mercy and good-  
nes, to receive his holy lawes and or-  
dinances as they ought to be received,  
¶ and that every man and woman may  
the walke in their vocation to the glorie  
of God, and the praise of his sonne Je-  
sus Christ, to whom be all honor, laud  
and praise, wozde without ende,  
Amen.

also  
Sp